end to his kingdom. David said that at Christmas he would be thankful that Christ came to die for his sins, and that he would pray that God will soon send his Son to fulfill "the forgotten promises." All those interested in the millennium will be pleased to learn that this journal is to publish three installments by Robert Shank on "The Biblical and Historical Foundations of Premillennialism," beginning in our next issue.

Restoration or Reformation?

I am impressed but not surprised by the negative reaction to my rejection of our heritage as a "Restoration Movement" in my book *The Stone-Campbell Movement*. Because of my refusal to milk this old sacred cow some teachers refuse to use my book, even when conceding it to be the best history yet written! The way our people have manipulated history is seen in a recent article in the *Firm Foundation* that describes the efforts of our pioneers as "A Restoration, Not Reformation." I am prepared to show that this is wrong.

I will begin with Barton W. Stone himself, who, if we name but one, is the founder of our Movement. I have yet to find in his writings even one (not even one!) reference to *restoration*, though he often referred to his efforts as "The Reformation of the 19th Century," the title of one series he wrote. And when he conceded that Alexander Campbell was "the greatest promoter" of the effort he referred to it as "this reformation." If it was "*the* Restoration Movement" as we call it (and we never call it anything else!), why didn't Stone call it that? Did he not know what it was that he had started?

As for Campbell, he sometimes used the term restoration, especially in his earlier years, but not in the "pattern-blueprint" kind of way we do. To the contrary, he chose to call his work the "New Reformation" and his people "Reformers." Moreover there are scores, if not hundreds, of references from the rank and file who wrote to the various editors of the progress of "this reformation" in their area.

But woe to him who would seek to corral this holy cow! It is something like taking *Mormon* from the Latter-Day Saints.

But I am not really attempting to discard the concept of restoration. It all depends on what the term is made to mean. After all, this journal bears the name, though I admit that if I had it to do over I would call it something else. — *the Editor*

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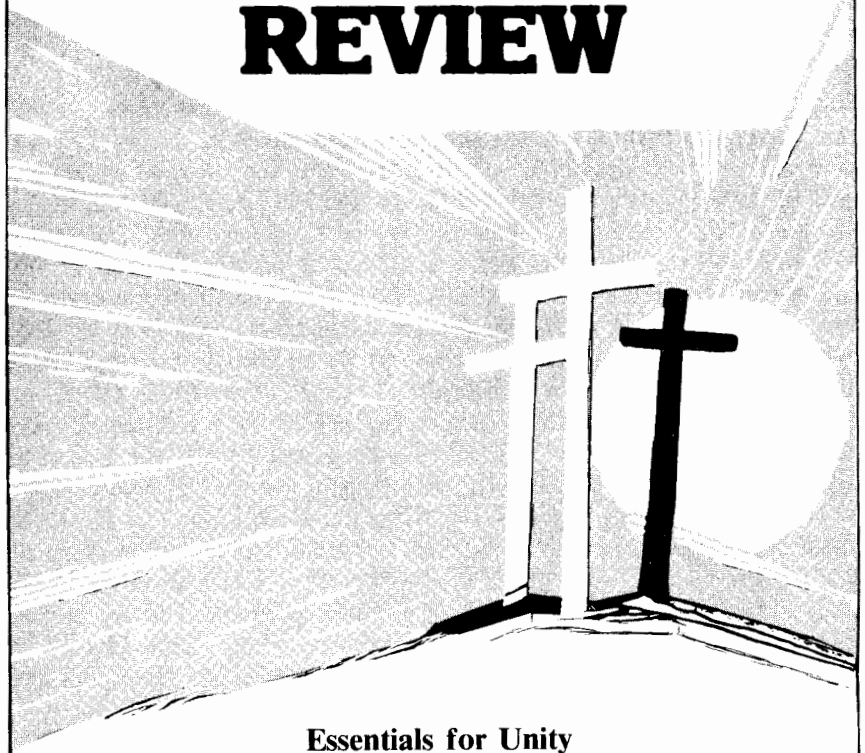
RESTORATION REVIEW



Essentials for Unity

Liberty is essential in a united Church, but liberty is not in itself a bond of unity. A common loyalty, mutual love, and the recognition of shared responsibility are both the bonds and the evidences of unity. These are stronger bonds of unity than the uniformities and conformities upon which the churches have hitherto relied too much, and by resistance to which the Church has been divided.

— *W. E. Garrison*

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The Doe of the Dawn: A Christian World View. . .No. 1

THE DOE OF THE DAWN AND THE HOUND OF HEAVEN

There is evidence that one of the great hymns of Israel, Psa. 22. was sung to the tune, unknown to us of course, of "The Hind of the Dawn." The imagery is that of a lonely deer, lost from the herd during the night, standing on a craggy hill at dawn gazing into the distance in hope of finding its way again. The dawn finds the doe lost and bewildered, longing for home.

Man is like that. Lost in the darkness of sin and despair, he feels forsaken and is smitten by loneliness. Like the troubled doe in search of home, his longing look into the distance seems futile. "My God, my God, why hast thou forsaken me?," he cries, "Why art thou so far from helping me, from the words of my groaning?" (Psa. 22:1) Like the lost doe, man sometimes supposes that God has forsaken him to the point that he makes no response to his cry for help, as with the psalmist: "Oh, my God, I cry by day, but thou dost not answer, and by night, but find no rest."

But the psalmist's plight does not imply any conclusion that there is no God. It is in fact that God *is* that lies at the heart of man's predicament, for if there were no God man's anxiety would be understandable. If man were indeed alone in the universe there would be no need to cry out, for there would be no one to hear. Since "thou art holy, enthroned on the praises of Israel," as the psalmist declares, why must man feel as forsaken as a lost deer?

While the psalm may reflect a troubled faith it nonetheless reflects a deep faith. "My God, my God" and "Oh, my God" are not the cries of an unbeliever. God's faithfulness is not questioned; the man is only bewildered as to why God does not respond. He notes how his fathers trusted God and that God delivered them: *In thee they trusted and were not disappointed.* It is that *Why me, God?* kind of feeling that we all indulge in now and again in our self-pity.

The doe of the dawn thus serves as a symbol of man's search for a God who appears to hide himself. Perhaps the prophet Isaiah "found" God as much as any mortal in history and yet he could say, "Truly, thou art a God who hidest thyself." Even Moses, who spoke with God "as a

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man speaks with his friend," was not allowed to see the glory of God, however much he sought it. "You cannot see my face," the Lord said to him, "for man shall not see me and live" (Ex. 33:20). If we think of how God waits with patience for man's response, one theme of the psalms is how man waits longingly for God. Not only is man to "stand in awe of him," the psalmist says, but to wait for him *all the day long.* Isaiah urged those in captivity to "wait for the Lord" and thus renew their strength (40:31).

So, the doe of the dawn stands in the crag, longing and waiting. Psa. 42: 1-3 says it well: "As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God?" He goes on to name the problem felt by every believer once in awhile: "My tears have been my food day and night, while men say to me continually, 'Where is your God?'"

Where is your God? is always the taunt of an unbeliever in the face of a world full of suffering and injustice, while the believer, even when his faith does not waiver, is left perplexed by the hiddenness of God. This perplexity is keenly evident in the suffering of the Christ upon the cross, who drew upon the lines of "the Hind of the Dawn' as he hung there.

"My God, my God, why hast thou forsaken me?," cried Jesus upon the cross (Matt. 27: 46), which reveals his familiarity with Ps. 22, and he may have quoted the whole of it as he hung there, or a substantial part of it, for the events of the crucifixion are in part a fulfillment of that prophetic psalm. For a moment in history the Christ was the lonely deer in search of rest. Verses 7 and 8 describe how the sufferer was mocked and ridiculed and how they wagged their heads at him, saying, "He committed his cause to the Lord; let him deliver him." All this comes to pass quite literally at the cross, according to Matt. 27: 39-44, including the taunt "He trusts in God; let God deliver him now."

Verse 18 of the psalm says, "They divide my garments among them, and for my raiment they cast lots," which is an unlikely detail for an ordinary sufferer in Old Testament times. This unique detail finds literal fulfillment at the cross of Jesus. Jn. 19: 23-24 tells how they tore his undergarments into four parts, one for each soldier, but as for his tunic (raiment), which was seamless and woven from top to bottom, the soldiers said, "Let us not tear it, but cast lots for it, to see whose it shall be." The apostle John, who was an eyewitness to these events, recognized this as a fullfillment of Scripture, quoting Ps. 22: 18.

While the Christ, suffering as a crucified criminal, saw himself in that moment as God-forsaken, he nonetheless was confident of the faithfulness of God and was assured that somehow, in the mystery of it all, God was there. He was not only a lost deer but a lamb slain, as the imagery tells us,

but he was confident that the purposes of heaven were being realized. Heb. 5: 7-10 puts it this way: "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered, and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek."

We too are sons and we too learn through suffering, even the suffering of feeling God-forsaken and lost, even when we are neither forsaken nor lost.

Man is like the doe of the dawn. He is, even as an unbeliever, in some sense "the dwelling place of God," as A. W. Tozer puts it, God is the "I am" in each of us. "Deep inside every man," Tozer says, "there is a private sanctum where dwells the mysterious essence of his being." Because of this each of us has his own encounter with God in some manner. The crucial issue is whether, like the doe of the dawn, we eagerly search after the God who seems to be both near and far away. The issue is also whether we will allow God's spirit to dwell within our private sanctum or whether our spirit is left to dwell there alone.

The fallenness of man means that God's spirit departed from man's private sanctum because of his rebellion and sin, where at first it chose to dwell, leaving man alone. But that inner sanctum longs for the fellowship of God, and "He is not far from any of us, for in him we live and move and have our being" (Acts 17:28). Man's renewal or redemption means that God returns to make his home in man's heart. Our thesis is that man longs for this fellowship, even when he is unaware of it. Man is thus the doe of the dawn in search of home. While the anesthetics of our wayward world may blunt man's longing for fellowship with God, they cannot destroy it. And herein lies man's hope.

The Hound of Heaven

But our thesis is twofold. Man not only by the nature of his being seeks after God, but God by the nature of his being seeks after man. He is, in the words of the poet, "the Hound of Heaven" who relentlessly pursues man "down the night and down the days, down the arches of the years." It stands out in bold relief and remains a glorious contradiction, for man seeks after a God that hides himself while God pursues a man who refuses to be found "lest, having Him, I must have naught beside," as the poet concludes.

It is a contradiction that resolves itself in extravagant faithfulness. God *can be found*, the prophet assures us, "when you seek me with all your heart" (Jer. 29: 13), and man *does* allow the Hound of Heaven to overtake

when "I knew His love Who followed," the poet tells us. This defines religion as a love story, which is what 1 Jn. 4: 19 is telling us: *We love, because he first loved us.* It is a matter of God's faithfulness and man's responsiveness, all grounded in love. God's pursuit is relentless only because of his great love, while man's yielding is final only because his heart is touched by that love.

We see it in the call of Moses, where God says "I have seen the affliction of my people who are in Egypt, and I have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them" (Ex. 3: 7-8). How majestic those verbs of action!

I have seen.
I have heard.
I know.
I have come down.

The Hound of Heaven is in pursuit of his people, and he never lets up. It is the gospel in the Old Testament, for we have a God who sees affliction, hears prayers, knows how much it hurts, and who comes down. He is always coming down! And his pursuit of us may be through others, for he prepared Moses for the task with *I will send you and I will be with you.* Stephen began his summary of God's pursuit of man with "The God of glory appeared to our father Abraham" (Acts 7: 2). But it is in Christ that God's quest of man found its fullness: "God did not send the Son into the world to judge the world; but that the world should be saved through him" (Jn. 3:17).

Nature itself bears witness to God's pursuit. "The heavens are telling the glory of God and the firmament proclaims his handiwork," Ps. 22: 1 assures us, while the apostle Paul observes that "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made" (Rom. 1: 20). God's handiwork makes manifest the perfect qualities of his nature. So clear is this revelation of God's invisible nature in things created that man is without excuse when he worships the creature rather than the Creator.

Human nature as well as nature testifies to God's quest of man. Deep inside us all is the sense of Heaven's presence. Man's consciousness of himself bears witness to something within him that is greater than himself. This universal sense of the holy within us all supports the thesis that every person at some point in life comes face to face with God. This is why man has never succeeded in ignoring God. Even boastful atheism is often an indication that the Hound of Heaven is hot on the trail.

The lines from Ps. 139 seem as appropriate for the unbeliever as the believer:

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?

If I ascend to heaven, thou art there!
If I make my bed in Sheol thou art there!
If I take the wings of the morning and dwell in
the uttermost parts of the sea,
Even there thy hand shall lead me, and thy right
hand shall hold me.

And in his poem Francis Thompson may speak for the believer as well as the unbeliever when he explains why man is reluctant to allow the Hound of Heaven to overtake him:

I fled Him, down the night and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter . . .
(For though I knew His love Who followed,
Yet was I sore adread
Lest, having Him, I must have naught beside.)

— *the Editor*

PRINCIPLES OF MARRIAGE AND DIVORCE

There is probably no issue more persistently troublesome than that of divorce. It is a fact of life that our loved ones, young and old alike, are plagued with this problem. It is common these days for folk who have been married for decades to end it all in a divorce court. So we not only have parents who are concerned about their errant children, but children who are distraught over their wayward parents. Divorce is very much with us in the church, and in the best of families. It is not going to go away, so there is no virtue in ignoring it.

We are to be people of principles, a *principled* people. We are to *think* in terms of principles more than in terms of rules or details, for principles do not change. The Scriptures give us principles to think and to live by, leaving it to us to fill in the details. If, for instance, one thinks and lives by the principle of integrity, she will not have to pause amidst the details of life and ask if she is going to be honest or not. If she is principled in integrity, many questions that come up are already answered. She is not like the woman who considered selling her body for a million dollars but was insulted when offered twenty dollars. "What do you think I am?," she protested. "I know what you are," replied the bidder, "I'm just trying to get your price."

While this will hardly be the last word on "the divorce issue" (We don't lack for issues, do we?), I am persuaded it will help if we think in terms of principles. I believe the following proposed principles are grounded in Scripture and worthy of our consideration.

1. *God has ordained marriage as inviolable.*

These days when I perform a marriage ceremony I counsel with the couple on this principle: *what God has joined together let no man put asunder.* I tell them that unless they plan to stick it out "for better or for worse" they should not do it. God intends for people to marry and stay married (period). It is an evil day when folk marry with an eye on an easy divorce, if need be. We *must* teach our youth to think in terms of marriage being for keeps. If they do not intend to stay married, they should not marry. We must show them that God has made marriage inviolable. They are not even to think in terms of divorce as a solution of the problems that are sure to come in any marriage. Divorce is always an evil and sometimes a sin. It is evil because someone is always hurt and because it goes against God's intention for marriage. It is a sin when one is morally to blame for the conditions that led to the divorce.

It is my opinion that our Lord did not allow for divorce for any reason, not even adultery. The force of Mk. 10: 11-12 and Lk. 16: 18, where Jesus forbids divorce for any reason, is so persuasive that I conclude that Mt. 5: 32 and 19: 9, where adultery is made an exception, is an apostolic addition, due to the need for laxity. I accept the "except for the cause of fornication" as apostolic and scriptural, but I do not believe it represents the ideal of Jesus. Jesus would have a man forgive his adulterous spouse, not divorce her. But I concede that if he *does* divorce her he has "scriptural grounds." But why divorce her when you can be like Christ and forgive her, seventy times seven if need be? I am suspicious of the faith of people who are in search of "scriptural grounds" for what they want to do.

I am committed to my wife, and now and again I assure her that I will not leave her, *never*, not for any reason. If she loses her mind and vegetates, I will not leave her; if she suffers a stroke and has to be wheeled about, I will not leave her; if she grows so feeble that she doesn't even know who I am, I will not leave her, *never.* And to imagine the impossible, if she should be guilty of fornication, I still would not leave her. I would forgive her, for that is what Jesus would want me to do since that is what he would do. I believe in the inviolability of marriage.

2. *God nevertheless recognizes divorce, even when he does not approve.*

As a fallen creature man continually sins against God's purposes for him. Too, circumstances are such that sometime, even when one does not sin, the ideal has to be compromised. Divorce, like other evils, is part of

the fabric of our flawed world. The God of heaven recognizes the reality of divorce and deals with it positively, even when he does not approve.

Take, for example, the case of Israelis taking foreign women as their wives in the time of Ezra. They *were* married to these women and God recognized this, but still he had them to "put away all these wives and their children" (Ezra 10:3). The circumstance demanded divorce, otherwise the integrity of Israel as a nation would be in jeopardy, which would thwart the purpose of God. Since "the holy race has mixed itself" (9:2) something had to be done. Ezra tore his garments and pulled out his hair, wondering what to do. God gave him the only answer there was: *divorce.*

The answer might have been different if the foreign wives had not continued in their idolatry. It was a matter of saving his people for his purposes or losing them to idolatry. While God "hates divorce" (Mal. 2:16), he nonetheless called for divorce. This principle teaches us that there might be many situations in which divorce is the lesser evil, that God's *circumstantial* will calls for divorce while his *intentional* will did not. Here are several instances of what I mean:

a. *Divorce may be the only solution to an oppressive situation.*

Physical and mental abuse is now so rampant within family life that various organizations are at work in behalf of abused children, battered wives, and even battered husbands. Those who work in such organizations will tell you it is unbelieveable what some people have to put up with, even the innocent. Who can believe that the God of heaven, who is our merciful Father, would want any of his children to live in virtual torture. If he would call for divorce to save the life of Israel, as we have seen he did, would he call for anything less to spare the life and sanity of one of his children today? While there may be no Scripture that deals specifically with this problem, it is a conclusion that must be drawn from the very nature of God, as reflected in the story of divorce in the time of Ezra.

b. *Divorce may be the only answer to incompatibility in religion.*

The Scriptures do speak directly in this instance: "If the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound" (1 Cor. 7:15). It is folly to speak of this as separation but not divorce. The apostle is clearly approving of divorce *in this circumstance.* Its purpose is to liberate the believer so that he or she can serve God in this world unhindered. The believer may keep on living with an unbeliever, but if, because of the faith of the believer, the situation becomes intolerable, the believer may be liberated through divorce initiated by the unbeliever. This is another reason, based on Scripture, why I conclude that God chooses divorce rather than to have his children live in oppressive situations.

c. *Divorce may be the only solution to sexual incompatibility.*

It may not be common, but there are instances when couples, for one

reason or another, are not capable of sexual union. Sometimes it is a mental or emotional problem that does not surface until after marriage. I know of one case of a man who married a homosexual girl, and he nearly went mad trying to make the marriage work. This is a tragedy where all options are evil, but where divorce seems the lesser evil.

d. *Divorce may be the only alternative to unfaithfulness.*

Since the cause "except for the cause of fornication" is universally conceded, it is not necessary to argue in its behalf. I have already stated that people need not divorce in this tragic circumstance, but seek both the forgiveness of God and the forgiveness of one's own heart. But it remains a valid cause, and in some cases the only solution.

A principle for every marriage is that it is to be saved for God, for society, for the church, for the family, and for those involved *unless it creates a cruel, unreasonable, and oppressive situation for those involved.* This is more than mere inconvenience, general incompatibilty, or being tired of each other. Under God people are to make their marriages work. We are here referring to *gross* circumstances, where a marriage is not merely difficult but a hell on earth. It is in conflict with the heart of God to suppose that he would insist that his helpless children live in unbearable situations. But still some choose to do so, and the church is to understand this too. The scriptural injunction "Let each one decide in his own mind" would apply here. We are only saying that the church must be more open to the place of divorce in the life of her people.

3. *God recognizes the marriage of divorced people, even when he does not approve.*

Our Lord was not necessarily approving of the way the woman at the well had lived her life when he recognized that "You have had five husbands and the man you now have is not your husband." It is not all that unusual these days for people to be married five times, and hardly ever is it a matter of one having five spouses who have died. This woman was typical of our age. She had failed in marriage five times and was shacked up with a man to whom she was not married. Jesus recognized that she had had *five* husbands — not just one valid husband and four boy friends. He further distinguished between her five husbands and the man with whom she lived. Is not Jesus here recognizing five divorces in this woman's life? And it is a reasonable deduction that he would approve of her marrying still again, to the sixth man, rather than to live with him out of wedlock, contrary to God's will.

We may also conclude that those Israelis that divorced their foreign wives in Ezra's time went on to marry Jewish women. And Jesus speaks of those who divorce their wives and marry again as indeed *married,* even if they sinned in divorcing.

I venture this proposition, even if it cuts across what many of us have been taught all our lives: *all people who are divorced are free to marry again, and that marriage is recognized by God, even if there is sin involved.*

There can be no question about the cases we have dealt with in this article. Certainly the believer who is "not bound" when the unbelieving spouse elects to break it off is free to remarry, as is the one who divorces a fornicating spouse. And if a battered wife is free to divorce her persecuting husband and a man his homosexual wife, surely we cannot sentence them to a life of celibacy.

Even "the guilty party," whom the church unrealistically sentences to a life of continence, is free to marry once he is divorced. Of course he sins when he divorces his wife and marries another, and that is what the Bible teaches, that he *sins*. But it does not say he is not free to marry. That in fact is his sin, that he divorced his wife and married again. He *is* married, and it is a legal, recognized marriage. That is what the man did, he *married* another woman. He did not simply commit adultery. He may have a sin to account for, but he is a married man, a marriage recognized by God.

This should lay to rest the notion that such a one is "living in adultery." People who are married are not living in adultery. When Jesus says that the one who divorces his wife and marries another "commits adultery against her," as in Mk. 10:11, he is almost certainly talking about what the man does to his *wife*, not the other woman. In divorcing his wife he puts her in a bad light, making her an adulteress in the public eye. The man of course sins, but it is not necessarily the sin of adultery. If he *first* divorces his wife and then marries the other woman, he has not committed adultery. His sin is a greater one: he sinned against his own dear wife, putting her to open shame and making her vulnerable to many of life's evils, as well as violating the sacred vows he swore to in the presence of God.

But still the scoundrel is married and God recognizes that. He has enough to answer for without hanging "living in adultery" on him.

In saying divorced people are free to marry, we do not mean that it necessarily pleases God when they do. They might well be "out of the will of God" by the way they are living. But they are *legally* free to marry, and when they do, God recognizes that they are married and they come under his laws concerning marriage. They are not to sin again by divorcing, for example. Surely the church is not to make laws where God has made none, and so we cannot tell the divorced that they cannot remarry. The Scriptures no where lays down such an injunction. To the contrary, that is the meaning of divorce, that one is no longer married to one spouse and is thus free to marry another. If he does not get a divorce, he is guilty of bigamy. To say that one sins in divorcing is not to say that such a one cannot remarry.

4. *God forgives all sins that are repented of, including the sin of divorcing.*

Thank God that we have a heavenly Father who loves mercy and wants to forgive his sinful children. He is a God who is *for* us, not against us, and he does not want any one of us to perish. If God is "rich in mercy" (Eph. 2: 4) and shows "great mercy" (1 Pet. 1:3), it is reasonable to conclude that there is hope for the divorced, even when the modern church is judgmental toward them. It is a narrow soul that knows not the godlike glory of forgiving.

No principle can be greater than that of forgiveness. It is so crucial to the Christian faith that we are assured that if mercy is withheld by a God who loves to show mercy it will be toward those who themselves show no mercy (Jas. 2: 13).

The divorced are among the loneliest of people, and many are lost to the church because they have suffered too much to endure further abuse and rejection. We are to forgive them even as the Lord forgives them, and to accept them as they are, as the Father's erring children. Just as he has accepted us all as his erring children (Rom. 15: 7). — *the Editor*

RENEWAL THROUGH RECOVERY (1)

W. Carl Ketcherside

We tend too frequently to speak in the outmoded language of yesterday. This acts as a barrier to our communication with those whom we would reach, and whose lives we would affect. Few there are who understand what we mean when we use such words as "propitiation" or "reconciliation." But these have become hallowed to us because they appear in the King James Version, a translation which came into existence in the year 1611 and was authorized to be read in the Church of England. And any other version than the King James, or its revision of 1901 is immediately suspect. It will be subjected to every kind of nit-picking criticism by brethren who propose to sit in judgment, not only upon the product, but upon the scholarship of the producers. Every living language changes as does every living organism.

We are continually talking in revered tones about "the restoration movement" as if Jesus had died for it and heaven had adopted it as the nineteenth century alternative to the church of our Lord purchased with his own blood. The fact is, of course, that it was a movement in history begun

by men, carried on by men, and eventually torpedoed and sunk by men. We know who started it and when. We also know who scuttled it and when. It began as a noble experiment. It has ended up as an ignoble expedient. It never affected the world as it could have done. Today it lies bruised, battered and beaten. It has suffered abuse from its own proponents. It lies divided and fragmented by action of those who compose it. It is generally ignored by those who do not.

It accumulated all the trappings of the sects about it. I could designate them if called upon to do so. In reality, it developed four or five sets of these. It still trots them out at every opportunity. They are used to promote and encourage the rivalry which has characterized those who compose the movement that has ceased to move, and has become more interested in promoting parties than in proposing peace. Like every other human movement it has grown old and senility has fastened upon it because of its traditions. This worries a great many. I am not one of them.

I have long since distinguished between the body of Christ which was set in motion in Jerusalem nineteen centuries ago, and the restoration movement begun by men in America in the early part of the nineteenth century. If the latter breathes its last gasp and expires it will have no appreciable effect upon the former. The world has ceased to talk or think about restoration in our day. I can understand that. It has been led down so many devious trails by "restorers" and sold so many bills of goods by promoters that it has sat down in the middle of the road and refuses to budge. The church is looking for renewal. Words such as restoration and reformation have lost their meaning and forfeited their validity and integrity.

I grant you that the movement toward renewal will be like other movements. One day it also will become outdated. It will be supplanted by something else. Ever so often there is a stirring in the mulberry trees of men's souls. There comes a great awakening. A movement begins and touches even obscure lives. No one knows how or why it happens, because it originates with the Spirit of God. Men do not begin revivals. They are caught up in them. God begins them. Men give form to them. They order them. They name them. But the rivulets which run together to make the river, and the freshets which combine flow through channels which God opens up.

The men whom God selects are strange men. They have to be. They would not be selected by their fellows. The criteria are different. Frequently they have been rejected, driven out, harassed and persecuted. Witness Thomas Campbell. If he had not been unfrocked by the Presbyterians the "Declaration and Address" would never have seen the light of day. Every reform that has ever happened was brought about by a heretic. Do not

expect a significant movement to begin with "great preachers." They are too busy erecting glass cathedrals or begging for a million dollars to finance a television production. God chooses the base things of the world, the things that are not.

It is high time for another breakthrough of the Spirit. All over this shrinking globe things are happening which seem to indicate its coming. Call it restoration, or reformation, or renewal — or whatever — but get out of its way and let it happen. Clear a way in the desert for our God. Fill every valley. Level every mountain. Let the hills become a plain. Let the rough country become smooth. Then the glory of the Lord will be revealed. All mankind will see it. Renewal! "Those who trust in the Lord for help will find their strength renewed. They will rise on wings like eagles, they will run and not be weary, they will walk and not grow faint." God's long distance runners! The heavenly joggers!

God does not want his people lazing around, merely going to meetings and listening to canned sermons. He wants them all, everyone, to be living sermons. We've got the whole thing out of kelter. It is all screwed up. One man gets all of the exercise and the rest of us sit and watch and pay. We also go to sleep. Instead of using the sword of the Spirit it has been converted into a fencing foil. Once every Sunday, and twice if we are "faithful", we gather to watch a fencing exhibition against an opponent who is not present. We assail Jehovah's Witnesses in absentia. While we are doing that they are out lining up people and growing like crabgrass. We are spectators at a sacred wrestling match where a glib speaker ties an opponent, who is absent, into knots. We wrestle against flesh and blood. Why do we act this way. The reason is simple. It pampers the pride of the speaker and the ease of the beholders.

We need to be renewed. We are not soaring on wings like eagles. We are like fledglings afraid to leave the nest. And some of us have been in it for forty years. Even our pinfeathers are undeveloped. We are like chickens with their wings clipped. We cannot even fly over the wall which encloses us. Let there be a new movement to unite the saints and let it begin with us. Renewal through recovery — of the apostolic proclamation, purpose and power. That will be our watchword. Print it on our banners. Fly it from our flag poles. Write it on our hearts. Engrave it upon our foreheads.

Let every footsore and weary pilgrim, slogging along the road, take heart. Let every youth who has become disillusioned and depressed find new meaning for his life. Let the churches reflect it. Let the lives of all rejoice in it. Let the messages repeat it. The body of Christians is not a human organization. It is a divine organism. Built into it is the power to renew itself. This is its heritage from its head who was dead and is alive again. So long as it recognizes and remains joined to the head it can

recover its vitality and strength. We are Christ's body and each one is a part of it. The body is not composed of congregations or denominations but of individuals. God put the different parts in the body just as he wanted it to be. He put no non-functioning organs in it. He gave us no spare parts.

Always before when we have talked about renewal we have had in mind getting the clergy or the elders of a certain sect, or the alumni of a certain school, to get up and get going. But we are now talking about something which will affect every life, every man, woman, boy or girl on earth, who is joined to the head, regardless of what kind of a theologically-contrived party he is affiliated with. All of us whether Jews or Gentiles, whether slaves or free, have been baptized into one body, by the same Spirit. We must come to see that is true. The Spirit never baptized anyone into anything that is less than the body of Christ.

We have not time to debate and dilly-dally around. The little things which loomed so big yesterday are seen in their proper proportions when looked at through eyes of faith. It is now confrontation with the naked savageness of Sin. Let's get on with the battle and quit playing around.

THE BROTHER WHO APOLOGIZED

While it was once rather common, it is rare these days for a reader of this journal to send us an angry letter. Occasionally someone will write and ask that his or her name be removed from our mailing list. I always write to such a one and explain that we have no names on our mailing list except paid subscribers, and that if he did not subscribe to *Restoration Review* then someone did for him, perhaps someone who loves him and presumes he would appreciate the paper. But we let it go at that. We don't want anyone to receive the paper who does not want it, and we realize that we can't win them all. But I will admit in passing that it bothers me when we make someone angry, for that is not our intention. Occasionally I write an irate reader in the language of the apostle: "Have I become your enemy by telling you the truth?" I hope that is not presumptuous.

The rarity of "hate mail" these days is one more indication that our people are doing some changing. Many of those who a decade ago would fret over the message of this journal are now among our most appreciative readers.

We recently received a letter from Tennessee that was too hot too handle. The brother was obviously beside himself with rage. He likened the

editor of *Restoration Review* to Hitler and compared our efforts to the Nazi gangsters. As is usually the case with such letters, he did not specify the grievances. He returned our November issue with an attending note, "garbage enclosed." I try to discipline myself to learn from my critics, so I went over that issue once more, asking if there was any justification for such a charge. That I had several commendations for that issue in the same mail does not mean that a critic might not be right. I concluded that in spite of imperfections it was hardly garbage.

I wrote the Tennessee brother that we would remove his name from our mailing list as requested but that I would appreciate his explaining to me in what respects my writings were garbage. I referred to my lead article, my series on *Jesus Today*, and asked if this is what he meant by garbage, or what? I also noted that while I had never before been likened to Hitler, there was at least one difference between Hitler and me. Hitler would have had him shot for what he wrote but that I loved him anyway.

The brother wrote back and apologized for what he had written, stating that "it is not for me to criticize other people's view of the word." While I would insist that he *does* have the right to criticize the views of others, I think he can do it — we can all do it — in a spirit of love. We can disagree without being disagreeable.

I was impressed that the brother would apologize after writing such a demeaning letter. Our exchange was really *his* victory, not mine. He grew by the experience. He could bawl out an editor and then have the grace to say he was sorry. After three decades as an editor I can assure you that that is rare. While Ouida and I were amazed that anyone would liken us to Hitler, we were also amazed that the accuser would take it back. But we try to keep ourselves open to this kind of change and thus always have that love that "believes all things." Even the most sectarian people can change. Believe it! I am persuaded that believing it helps to make it happen.

It is too bad the brother is no longer a reader. He would be surprised to find himself in our columns, in a positive way I would say. And he might not call it garbage! I can see that this little experience might be an influence for good for the rest of his life. Our heavenly Father is the glorious weaver, selecting threads here and there, of various hues and textures, as he weaves the fabric of our lives. And every little thread is important to the weaver's design. We must never despise the small things of life, as the Scriptures urge us. We are pleased when we can be but a thread, a small part of a bright spot in God's overall plan for someone's life. It thrills my soul to think that the great Weaver can use this little paper, in however small a way, in the fabrics that God is weaving for his children.

And this is a good place for me to state that I realize that this journal is not for everyone. It is common for folk to write us, rejoicing that they have discovered us, explaining that "I thought I was the only one in the

Church of Christ who believed such things." But there are people whose minds and hearts are yet closed to any new idea and who are intimidated by anyone who would dare to question what they have assumed to be absolutely right and cannot be wrong. We are not likely to be of any help to such ones, not now at least.

But I am persuaded that there are many (I am tempted to say a *majority*) in our churches who are sick and tired of our obscurantism, our exclusivism, our superficiality, and our proud assumption that we and we alone are the Church of Christ upon earth and the only Christians. We are persuaded that we have an important ministry to such folk, and we ask you to help us reach more of these lonely, hurting people. If nothing more we can assure them that they are not alone in their hunger for something more.

So, please, help us reach these people, who are your friends and acquaintances. We make it economically possible in that you can send this journal to four of your friends for only 12.00 a year, or as many names as you wish at only 3.00 each, and you can include your own renewal.

After all, there is cause for hope so long as our most incensed readers, those who would call us the ugliest of names, will, when confronted by a loving response, apologize.

It is *not* as late as you think, and there is hope, even for us. Believe it! And act upon that faith! — *the Editor*

BOOK NOTES

Due to a special purchase from the publisher we can send you the entire 18-volume set of Barclay's *Daily Bible Study* (Revised Edition), soft cover, for only 87.50 postpaid. This makes an ideal gift for someone who loves to study the Scriptures.

Barclay intended to extend his *Daily Bible Study* into the Old Testament, but due to his untimely death this is being done by other British scholars who follow the same format and non-technical approach. Several volumes are now ready and are available at 6.95 each, postpaid: Genesis (2 vols.), Exodus, Leviticus, Psalms, 1 & 2 Samuel. If you want to get into the Old Testament this is an excellent way.

If you read the responses from various journals to *The Stone-Campbell Movement*, published in this issue, we believe you will decide to read the book and decide for yourself. 21.95 postpaid.

My friend David Reagan is a great student of the book of Revelation. I asked him to name the best study of the book. He did and we are handling it. We will send you Merrill C. Tenney's *Interpreting Revelation* for 8.95 postpaid. Also helpful is Robert Clouse' *The Meaning of the Millennium*, which presents four different views by those who hold them, and their responses to each other. 6.50 postpaid.

A new book that sets forth a practical, do-it-yourself way of managing anxiety, *Get Rid of Anxiety and Stress* by Toby Rice Drews, is 5.50 postpaid. If you are among the 20 million Americans who suffer from anxiety attacks or phobias or paranoid thoughts, or if you have to have tranquilizers, this book may well change your life.

Have you thought of your Christian faith as risky? Bruce Larson, who is always provocative, calls for "a new way for God's people" in *Risky Christianity. 5.50 postpaid.*

J. Vernon McGee, the famed radio Bible teacher, is a great story teller, and you will delight in his treatments of *Esther: the Romance of Providence* and *Ruth: the Romance of Redemption.* Preachers will find resourceful sermon material; all will find inspiration. And they are inexpensive at 4.50 for *Esther* and 5.50 for *Ruth,* postpaid.

If you are interested in American church history, we suggest *A Documentary History of Religion in America* by Edwin S. Gaustad, which takes you onto the back roads of the churches in America. 16.95 pp.

Responses from the Papers to The Stone-Campbell Movement

We suggest a careful reading of the introductions and the introductory chapter in which the author's "bias" is made clear. This determines his approach, interpretation, and evaluation of the movement. It is not by accident that the title *The Stone-Campbell Movement* was selected and the word *restoration* avoided. He views the movement as a *reformation* and not a *restoration* movement. . . Nevertheless the author's statements of the reasons for divisions in the movement should be given careful study and evaluation. The reader cannot escape his love, sorrow, and concern for a movement fragmented, and at times convulsed with contention and strife, and his great desire and labors for reconciliation and unity. Read it! — Enos E. Dowling in *Christian Standard* (Christian Church)

It is extremely readable and copiously documented. Although the personal bias and prejudice of the author stick out boldly near the end of the book, there are a number of interesting things that I have not found in other such works. — Dudley Ross Spears in *Guardian of Truth* (Church of Christ, "conservative")

This book is different in many ways from the rest of the histories of the movement. The main difference is that it is not written from a sectarian standpoint. It does not condemn any of the "parties" mentioned. Brother Garrett simply states how and why the divisions took place. He brings out the fact that our pioneers were willing to disagree without dividing. — Larry Miles in *Word and Work* (Church of Christ, premillennial)

Despite these objections (such as "The advocacy of an open pulpit and open membership as articulated by Peter Ainslie and others of the Disciples"), we recommend *The Stone-Campbell Movement* to all who can read discriminatingly. It can be refreshing, stimulating, and challenging to all such. Although this writer has long been more or less familiar with the history of the Movement, such are the book's engaging qualities and the extent of its coverage, that we found it quite absorbing. — Fred O. Blakely in *Banner of Truth* (Christian Church)

Leroy Garrett's new book, *The Stone-Campbell Movement*, reveals certain natural biases. But for his conscious effort to produce a "fair" book dealing with a diverse and fractured Restoration Movement, Dr. Garrett should receive high marks. Disciples will take issue with some assessments of their branch of the movement, but will appreciate Dr. Garrett's insight into the earlier years, and welcome more information about the life and thought of Churches of Christ and "independents" in a time when communication among the three segments is diminishing. Dr. Garrett, who edits *Restoration Review*, is a man of loving spirit and open mind. His own *life* says it even better than his written words. — James L. Merrell, editor, *The Disciple* (Disciples of Christ)

Another effort to discredit the Restoration Movement and to challenge the distinctive nature of the New Testament church in the twentieth century has appeared in the brotherhood. Leroy Garrett, an elder of the church living in Denton, Texas, has written a book entitled *The Stone-Campbell Movement*, published by College Press of Joplin, Missouri. The book purports to be an anecdotal history of the movement started by Barton W. Stone and Alexander Campbell. It is however in reality a propaganda piece advocating open fellowship with denominational groups. As a professionally trained historian and the author of history books I found the scholarship of Dr. Garrett's book less than impressive. — Frederick L. Coulter in *Gospel Advocate* (Church of Christ)

Leroy Garrett has produced one of the finest histories of our restoration movement that has been written: *The Stone-Campbell Movement:*

An Anecdotal History of Three Churches (College Press, 1981). Here is a clear, readable book that really opens up our eyes to understand the great scriptural principles at work among these grand pioneers of recovery in the 19th century. — Grayson Ensign in *Recovery* (Christian Church)

Leroy Garrett has crammed a lot of stimulating information in the 729 pages, as well as insightful comments along the way. He describes the dynamic of the Bishop-Editor in the Movement, showing how an aura of authority seemed to flow from them and enable them to exert incredible influence (pp. 320, 410). You'll discover also what Garrett labels "the Achilles' heel" of the Movement, and it might surprise you! (p. 307). He also traces the development of the "renewal churches" in the Movement today through such men as Ernest Beam, J. D. Murch, Claude Witty, and W. Carl Ketcherside — but with editorial shyness never mentions himself! Dr. Garrett's extensive research and knowledge of the Movement shows itself in his final chapter when he delineated the publications, statistics, editors, agencies, and structures in the three churches today. — Michael Hall in *Ensign* (Church of Christ)

Garrett sees Disciple history as the work of good and sincere people who have failed in their purpose through flaws of pride and blindness. But their failures do not arouse in him anger or bitterness. Instead, he writes with affection for these people, and also with hope that their history may yet be made to work for good. . . On balance this excellent study stands out as a major contribution to the understanding of Disciple history. — Richard Pope in *Discipliana* (Disciples of Christ Historical Society)

The work strikes me as one of the most objective histories of the movement thus far written. Although other good histories have been produced, one senses while reading them the author's particular bias. Garrett's difficulty with many readers has been that he was not biased enough. Most of us want to find justification in history for our own peculiar positions, and we are uncomfortable when the historian reveals how "all have sinned and come short of the glory of God.". . .I must praise the way in which Brother Garrett has captured the essential qualities of the movement and presented the story with fascination and affection. — Tom Langford in *Gospel Tidings* (Church of Christ, non-Sunday School)

If you will send 21.95 for a copy of ***The Stone-Campbell Movement****, we will pay postage and handling and put it in the mail to you the same day. The reviewers,* ***pro and con,*** *seem to be agreed that the book is* ***readable and interesting****, which is something for a history book. Why not order your copy at once. Over 2300 copies sold the first year!*

READERS' EXCHANGE

My thanks to the anonymous person who gave us our first subscription. Please send your fine magazine to the other addresses enclosed. Your articles always challenge my thinking and I usually agree with them. In the November issue I especially enjoyed Mr. Ketcherside's article. When I first started to read it, I was saying "but. . ." so much that I sounded like a lawnmower, but I finally got the point. One thing that I think confuses us is that the epistles do have a very high doctrinal content. — *the Koones', Portland, Or.*

(It is refreshing to find this kind of open mind among our new readers, and we find it often. And it comes from those who have been sent the paper by someone else. They in turn send it to others. We hope this will encourage you to send this paper to more of your friends. — *Ed.*)

After 12 years my brethren in the Church of Christ have asked me to share with them. Praise the Lord! This is proof that the Holy Spirit is alive and well today and not contained within the pages of the Book. — *Bruce Heffner, Grand Junction, Co.*

When my husband and I became increasingly discouraged with the Church of Christ, a wonderful man sent us your publication. It is a monthly encouragement to "hang in there." We read each issue cover to cover. You and Mr. Ketcherside help preserve my sense of humor. When you criticize something it is always cushioned with love for the people involved. That is why you are close to my heart. — *Elaine Howard, Des Moines, Io.*

The Lord has blessed Everett and me this past year in so many ways — in work to do, in health to do it, but most of all with a growing sense of His presence which makes *everything* meaningful. — *Helen Champney, Albuquerque, NM*

The most refreshing and challenging day of the month is the day on which the *Restoration Review* arrives. Your articles are not always "happy" ones but are consistently beneficial. Though I happen to be a wearer of the label Christian Church (conservative), I believe your articles speak to the needs among us also. While there are areas of thought where we might not "walk together," we are at least within talking and sharing distance. Praise the Lord for that common tie in Jesus. — *Alvan Tiffin, Veneta, Or.*

I'm a member of a Church of Christ, non-instrument (a right-wing as you would call it, of the *Guardian* variety). Having attended Florida College, names like Garrett and Ketcherside were taboo. I had a fairly negative picture of you both, having read only the papers within our party. How surprised I was to find you writing about things I held as deep dark secrets that I dare not express to anyone else. I now read the Bible as if it were for the first time, for no other desire than to find truth, not to prove a predetermined conclusion. — *Mark Nitz, Cincinnati, Oh.*

OUR CHANGING WORLD

Letters to the editor published in *The Disciple*, official journal of Disciples of Christ, often reflect a call for change in that denomination. A recent letter told the editor: "It breaks my heart to see that a brotherhood which produced so many great pulpit giants has degenerated to such a low view of preaching." The writer, a former state secretary, went on to say: "No one ever became a great pianist just by taking a three-hour course. It takes a lifetime of study and practice to become a real communicator of Christ's message to the world." He also wrote: "I hope and pray that something will happen soon to give us some prophets rather than sending out pallbearers for dead churches." This cry for change may apply to all the churches of the Stone-Campbell heritage as well as to the Disciples.

Troy Warren of Arlington, Tx. reports on a story told by a missionary who smuggles Bibles into Russia. Several Russian soldiers with guns in hand interrupted a clandestine Christian service. "We do not want to arrest any one who is here by accident," the soldiers told them, "so if you did not intend to be here you can leave now." After a few left the soldiers laid down their guns and said, "Now that the unbelievers have left we can all worship together." The missionary also told Troy's church of instances where the Russians break ice in order to immerse those who turn to the Lord. The Christian faith is very much alive in Russia, the missionary assured them.

We reported in the November issue of this journal as a news item from the Burke Rd. Church of Christ in Houston that their former minister, Wes Reagan, had not only left that church (where he stayed for a time while in business after serving as minister) and was now attending a Methodist church but that he no longer believed the basics of the Christian faith and had embraced humanism. Further reports from Burke Rd. indicate that this is not the case, and this is confirmed by a personal call to Wes. While he is meeting with the Methodists, he still believes in the lordship of Christ and has not embraced humanism. We are sorry that we gave wrong information, and we rejoice that Wes still loves the Christ he has preached and served for so long. As we said when we first announced Wes's departure: one does not necessarily leave Jesus when he leaves the Church of Christ. We are of course thankful that this is the case with Wes Reagan, and we wish him well wherever he may serve.

Another brother named Reagan, David Reagan this time, issues the *Lamplighter* (write Box 527, Plano, Tx. 75074 for a sample copy) in which he recently wrote of "The Forgotten Promises of Christmas." Drawing on Lk. 1:31-33, he points to the three promises that he says are ignored by most churches these days: Jesus will be given the throne of David; he will reign over the house of Jacob; there will be no